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May We Introduce

SOUTH SUDAN

The Clinic at Nasir

"May We Introduce————————the South Sudan," written by Mrs. Paul Smith, is one of the series of booklets on United Presbyterian Mission Fields presented by the Committee on Missionary Education that we may be better informed about the "growing edge" of our Church.

Additional materials for study are listed on page

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THE SOUTH SUDAN

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STUDY OUTLINE ON SOUTH SUDAN

I. BEGINNINGS AND DEVELOPMENT

Political Situation in 1900

During the nineteenth century Egypt laid claim to the Sudan through conquest. Her one desire there seemed to be to gain wealth, and during the decades slave hunting, slave driving and robbery were carried on ruthlessly and relentlessly. Naturally, there was a hostile feeling against the government among the pagan tribes of the South Sudan and among the Moslem tribes of the North Sudan.

Mohammed Ahmed, a black man, a native of Dongola but later of Aba Island near the present town of Kosti, became a religious teacher and powerful preacher. He upbraided the people because they were allowing their religion---Mohammedanism---to become corrupt, and accused the government officials of contributing to this end. He claimed to be the Mahdi whose coming is prophesied in the Koran and is looked for in the entire Mohammedan world. By 1881 he had become a very powerful political leader as well as religious leader. He and his followers had come out victorious in numerous conflicts with government (Egyptian) forces. Troops were sent to bring him to Khartoum but these were defeated. By the close of 1883 the Mahdi had practically control of the Sudan.

Egypt, however, still had about 40,000 troops scattered throughout the Sudan in isolated garrisons and these she wanted to withdraw. In March, 1884, General Charles Gordon, at Egypt's request,

went to Khartoum to endeavor to bring out these Egyptian troops. On January 26, 1885, he was killed in Khartoum by the Mahdi's men. For fourteen years the Sudan suffered tyranny and oppression under the Mahdi government until finally on September 3, 1898, Kitchener took Omdurman, thus bringing an end to Mahdism and bringing the Anglo-Egyptian Sudan under the rule of Egypt and Great Britain.

Mission Work Begun in South Sudan

Among the Shullas

In December, 1899, the United Presbyterian Mission in Egypt selected two members of their Mission to visit the Sudan and report on the prospect for mission work there. As a result of this report the General Assembly of 1900 directed the Mission in Egypt to send missionaries to the Sudan. Dr. H. T. McLaughlin (medical) and Dr. J. Kelly Giffen were chosen.

Just as they were ready to leave Egypt for Omdurman, word came that they would not be permitted to work among the Moslem population in the Sudan. But they were told that they might work among the black pagan tribes of the White Nile, with freedom to teach the Gospel as they pleased. This was unexpected and they were greatly perplexed. However, the two men proceeded to Omdurman and then went on up the White Nile to find those black people. They chose a spot on the Sobat River near its junction with the White Nile 531 miles south of Khartoum among the Shulla tribe. This choice was approved by the Egyptian Mission and by the General Assembly, so in September, 1901, Dr. and Mrs. McLaughlin and

Dr. and Mrs. Giffen left Egypt for permanent work in the Sudan.

One thing after another delayed them, but on March 4, 1902, they set out from Omdurman in two sailboats for the South. On March 27 they arrived at the place that had been selected for the station, a low hill covered with doleib palms, which they named Doleib Hill.

A great crowd of men, seeing the sails, had gathered to meet them. Each man was armed with one or more spears and a club and was completely nude. They were curious, these men, but neither friendly nor hostile. The boats were unloaded and then these four missionaries were left alone there among these strange people with whom they could not even converse as yet.

They lived under the trees and in two small tents until they could get their houses built. These they made of mud walls and grass roof like the huts of the people. They were rectangular, though, rather than round and had large doors and plenty of windows. Each family had one room and a little store-room. The missionaries arrived at Doleib Hill at the close of the dry season and had only a few weeks in which to get these houses built. Since the Shullas were not inclined to help them, the two white men started the work themselves until after a time a few of the people did give some assistance.

These Shulla people had ample reason to be suspicious of foreigners. Not many years before, slave raiders had been through there. All through the nineteenth century they had suffered in one way and another from foreigners.

1. Teaching the people to work. These people worked, of course, to supply their own needs. But they did not care to work for strangers. First, the missionaries were able to persuade them to work for things--beads, brass, iron and cloth. And the workers had to be paid every evening. As their confidence in these two white men grew, they were willing to be paid weekly. Eventually they were willing to be paid in coin with which they could buy these beads, the brass and cloth, etc., from the little Mission store.

They were encouraged to grow grain for market. They were taught how to grow fruit trees and how to grow vegetables.

2. Healing the people. Dr. McLaughlin was a physician and was there to help these people physically as well as spiritually. At first they didn't have much confidence in him and his strange medicine. But gradually they learned that the doctor and his medicine could help them. A few spectacular cures and his reputation was firmly established! People came in for treatments from long distances and sometimes stayed a long time. Thus contacts otherwise impossible were made.

3. Learning the language. Of course, the missionaries had to learn how to talk with these people. It was easy enough to learn the names of objects and not too difficult to learn simple commands, but it was very difficult to find how to express abstract thought and spiritual ideas. There were no books. The Shulla language had never been written. There were, however, Shullas who knew some Arabic (the language of Egypt and North Sudan) so with the help of one of these, some progress was made.

4. Teaching the people to read. School work was begun in September, 1903, eighteen months after the arrival of the first missionaries. The Shullas did not care much about learning to read, however. What did it do for you anyway? You couldn't eat this ability to read and write, could you, so what was its value? However, a few boys attended that first year, but very irregularly, and so it went. Since our Mission believes that Christian education is very vital to the Christian progress, it has persevered even when the work seems very discouraging.

5. Teaching the people to worship. The fundamental reason for Missions is to teach the people of Jesus Christ and to lead them to believe in Him. So on the very first Sabbath, a worship service was held. This continued every Sabbath in one of the houses until in May, 1903, the little church was ready for use. Fourtee n men and boys were present at the first service in this new building. They didn't understand much of our way of worship. They didn't seem very reverent or very attentive, but nevertheless these or others continued to come. Prayer and Bible teaching was not restricted to Sabbaths, however. The laborers, the patients, the school folk, all had their period of daily worship.

Nyidok, the first Shulla Christian, was baptized in July, 1913, eleven years after the arrival of the first missionaries.

Among the Nuers

In 1911 the Sudan Missionary Association appointed the Reverend E. L. McCreery and Dr. T. H. Lambie (medical) to begin work among that division of the Nuer tribe which lives on the Upper Sobat.

Through special gifts from America, a small launch was available for this project, and also a small barge on which the missionaries could live until houses could be built. On June 4, 1912, this barge was tied up beside the Nuer village of Kuain-lual-tuon and work began there. The next year a military post was located just above the Mission and this place became known as Nasir.

The missionaries were well received by the Nuers. The doctor's reputation had preceded him. A number of Nuers from this very section had made the long journey by foot to Doleib Hill for treatment and had been marvelously healed of their diseases. So immediately the people came asking for medicine.

But the Nuer wouldn't work for the white men—not unless they wanted something from him which they could get in no other way. For ten years or more Shullas or Anuaks did most of the work on the Mission compound. But eventually the Nuers who were available for work outnumbered the jobs. They had learned by that time that money was a very useful commodity. The language problem was the same here as at Doleib Hill. The Nuer language had not been reduced to writing—most Nuers didn't know that there was such a thing as writing. It wasn't so difficult to learn to say, "Bring me a drink of water," but how was John 3:16, for example, expressed in Nuer? School work was attempted informally in 1917. But the children didn't care too much to learn, and it was up-hill work. Let a fight occur, or any other excitement, and they were all off like a flash. Direct evangelism was carried out much as it had been in pioneer days at the Hill and with much the same results. The first converts were baptized in 1918.

School work. The school work went forward rapidly. The Government made English instead of Arabic the official language of the pagan Sudan. It decided to use men from the local tribes as clerks, interpreters, hospital assistants, etc., as soon as they could be trained. They gave to the missions the opportunity to operate schools to educate the youth of their areas and gave very substantial money grants for this purpose. Boarding schools were opened in both our stations. A very few Shulla and Nuer had already found out that jobs with better wages were open to those who were literate. Before long the Mission had all the pupils that it could handle.

Schools for girls were carried on, too, with fairly good attendance at times. But these people are as yet not interested in education for their daughters. This work with girls, especially along lines of hygiene and care of children, is recognized by the Mission as very important, so it persists in efforts to do something about it.

In the middle of the thirties bush schools were opened in some of the villages. The village chief provides a school house and a teacher's house. These are native style tukls--the school house being a bit more open than the usual native hut. The chief also guarantees that children will attend the school. The Mission--again aided by Government subsidy--furnishes the teacher, text-books and supervision. Pupils are received from these schools into the elementary school in the Mission station. These village schools are really evangelistic centers. The Christian teacher instructs his pupils in the Bible and holds Sabbath day services for the pupils and adults. If the teacher is a really wide-awake Christian, he has limitless opportunities.

The bulk of the teaching in all these Mission schools is done in the vernacular. English is taught as a foreign language and is not used as the language of instruction until the pupil has finished elementary school work. As there were no text-books in Shulla or Nuer, the missionaries had to compile or translate their own. You cannot imagine what a lot of time and effort that takes! Along about 1930 the Government sent a highly trained linguist to help out with some of the language difficulties. A multigraph at each station which trained natives learned to operate made the turning out of text-books and Scripture portions much easier than using a typewriter.

Medical work. Good buildings and better equipment made things easier for the doctors and nurses and for the layman who had to do his best to relieve the sufferers if no professional was at the station. For the people continued to be very desirous for the physical healing that they believed these missionaries could give them.

The Church The church was growing, too. In each of the two stations about two hundred people had been baptized, though not all of them remained faithful. Doleib Hill congregation became organized during this period with five elders.

Work among Anuaks

In 1938 the Reverend (D.D.) and Mrs. W. D. McClure opened work among the large Anuak tribe. Akobo, on the Pibor River and on the frontier of Ethiopia where the great majority of the Anuaks live, was chosen as the temporary site since it was then, due to the Italian-Ethiopian War, impossible

to work across the border. They had as their helper Gila, an Anuak Christian, who had been educated at Nasir school. He had made some translations of elementary school books and Bible stories and had been doing school work for a year or two at Akobo under the supervision of the Nasir missionaries. The McClures were enthusiastically received by the Anuak, and work among the third Nilotic tribe had begun.

The doors were wide open. The Mission had the respect and cooperation of the Government (British controlled) in every department of the work. Missionaries had full liberty to teach and to preach the Gospel wherever and whenever they wished. Teachers were expected to teach the Bible in the schools. It was a part of the curriculum. The tribal people had confidence in the Mission and, where the contacts were close, a deep affection for the missionaries. But there were not enough missionaries nor enough financial resources to adequately grasp all the opportunities.

Later Developments

New Stations

At the close of World War II big changes came to South Sudan. By 1948 work had been undertaken in Abwong among the Dinkas; in Wanglel among another division of the Nuer; at Malakal, and at Obel Village Teachers Training Center. The work had definitely passed out of the pioneer stage, but even so the people were still illiterate and very primitive.

Schools

In 1944 the Government opened the Atar Intermediate School for Upper Nile Province pupils. Heretofore, education beyond the fourth grade level had been available only at Loka, a Church Missionary Society (British) school six hundred miles south of Malakal. It was possible to send a very limited number of boys there. Interest in education was now stepped up, an interest which extended right down to the Bush School level. Chiefs and village elders wanted their sons to be taught.

Our Mission in 1948 opened the Obel Training School for Protestant teachers of elementary schools in Upper Nile Province. In its first year this school prepared twenty Government-recognized teachers. The training also includes evangelism, for these Christian trained teachers will be preachers, too, in the villages to which they go. Students go out into the nearby villages in volunteer preaching bands, teaching and preaching in the name of Jesus Christ.

The Church

These tribal people have never been hostile to the missionary and the Gospel message. Sometimes they are indifferent, sometimes amused, but more often friendly and willing to listen. Many of them are quite willing to worship Jesus Christ as another god, but they are very slow to accept Him as the only God. But now the time of reaping is at hand. God's Spirit is stirring the people.

Doleib Hill congregation has an ordained man, La Amolekar.

In 1945 Nasir became an organized congregation with three elders, and in 1947 the Presbytery of the Upper Nile was organized.

In 1950 the Anuak congregation was organized at Akobo with seven men chosen as elders. The previous year there had been an outstanding revival at Akobo affecting missionaries and both Christian and pagan natives, so this organization brought great joy to those people.

A missionary was first assigned to Abwong for work among the Dinka in 1945. The Holy Spirit worked swiftly and powerfully among them. Three years later there were Dinka Christians in that vicinity who were burning their fetishes and charms, something very unusual. In some of the villages in that vicinity groups of people were gathering together regularly in Christian worship. In the autumn of 1949, twenty-eight persons were baptized at Abwong, and one of the early converts began study to become a full-time minister of the Gospel. This group of Christians has asked to be organized into a congregation.

Other stations, too, have Christians who are hoping to become pastors. Evangelists such as Char Kwoth at Wanglel and Koang Jing are bearing telling testimony for Christ. Koang, working in the vicinity of Nasir, has been instrumental in leading quite a number of Nuer to burn their fetishes. And he is building a church about sixty miles south of Nasir among the Nuer—the first church outside the Mission station in Nasir area.

Difficulties

Many very good government positions are open to graduates of the schools of South Sudan, positions that pay a much better salary than the Mission can pay, and that carry an Old Age Pension Plan. Thus Christians who have during their school years planned to give their lives in Christian service as teachers, medical assistants, evangelists or pastors, often yield to the temptation to accept these better paid jobs. Yet they are so badly needed in the positions of direct Evangelism.

At best, it is difficult from a human standpoint for a Nilotic to live a Christian life. Family obligations, tradition, social customs, all are bound together in some form of pagan worship. If a Christian refuses to join the family in a sacrifice, he may be held responsible for any evil that befalls the group. If he refuses to take his sick child to the witch doctor, he is then blamed for the death of the child. Family pressure can be very hard to resist.

There are also, of course, the temptations that lie in wait for any Christian of any race and of any culture, and out there the devil without much restraint "prowls around like a roaring lion" seeking some one to devour.

The Anuak Plan

"An experiment in Missions," known as "The Anuak Plan," is being carried forward. This experiment calls for the concentration of missionary staff in a limited period of time for the purpose of the evangelization of an entire tribe (in this case, the

Anuak tribe) and the setting of the pattern of its life into Christian instead of pagan mold. This project is participated in by the Board of Foreign Missions of the Reformed Church in America which now (1952) has twelve missionaries appointed who are regular members of our South Sudan Mission.

New Political Conditions

But great and powerful political changes are taking place in the Sudan, changes that affect our Mission work seriously. *"1938-1951. With the foundation of the Graduates General Congress at the beginning of this period appears an indigenous political movement among educated Sudanese. The 'Sudanisation' of the central government was initiated; by 1944 Sudanese were sitting on Province Councils, and an Advisory Council for the North Sudan, with Sudanese members, was founded. At about this time the Graduates Congress split into two parties, one favoring union with Egypt, and the other demanding complete independence for the Sudan. In 1948 a partly elected Legislative Assembly, with limited powers, was set up." It had seventy-five members, thirteen representing the three southern provinces, which is the pagan area. The remaining sixty-two come from the Moslem northern Sudan.

*"1951-1953. Negotiations about the future of the Sudan were at first inconclusive, but finally in February 1953 an agreement was signed by the British and the Egyptian Governments. This provided that a three-year period of self-government under international supervision was to begin immediately, and end with a decision by the Sudanese people on the future of their country. Elections for the election of the self-governing Parliament took place in November and December, 1953."

* Sudan Almanac 1954

*"On February 12, 1953, an agreement was signed between Egypt and Great Britain in which both parties promised to give the Sudan self-government at once and self-determination within three years. This, being interpreted, means that as soon as a Parliament can be elected the process of deciding what posts can and should be Sudanized will commence. Before three years are up all administrative personnel (District Commissioners, Governors, etc.) and all members of the armed forces of Egypt and England shall have left the Sudan. In the meanwhile, the Governor General's veto powers are curtailed by the appointment of a five-man commission who shall advise him in all matters."

Moslem religion and culture is making itself felt more and more in the South Sudan. The Egyptian Government has built a beautiful new mosque in Malakal. The Arabic language and the Islamic religion are being promoted as the two means of unifying the country. It has been decided that as soon as possible Arabic will become the language of the schools.

However, in the Annual Report of the Board of Foreign Missions for 1951, we read, "By agreement with the Government the Mission will continue to aid in educational work for a period of five years. The Government provides aid in the erection of school buildings at Nasir, Wanglel, Obel, Akobo and Doleib Hill, with additional subsidy for missionary oversight and teachers. This affords opportunity for our Mission and Christian Sudanese teachers to have a hand in the instruction of Christian young men to whom we look for leadership among their own people, at a moment when this is of utmost strategic importance."

* From a letter from Dr. J. L. Anderson

II. HOW THE PEOPLE LIVE AND WORSHIP

The Country

The territory that is the responsibility of the South Sudan Mission and the United Presbyterian Church for evangelization covers about 50,000 square miles. It lies between 5° and 10° North Latitude and is less than 1,400 feet above sea level. It consists of a clay plain occupied by many swamps. Forests of small trees abound. The plain in the rainy season is covered with grass which is ten to twelve feet high. Rains may commence in April when a few showers fall, but they are rather insignificant until toward the end of May. The most of the rain comes during the next four months and then tapers off in October. Malakal has an average annual rainfall of 32 inches. The temperature seldom goes above 100° F. or below 70° F.

All sorts of animals live here: lions, leopards, wildcats, elephants, hyenas, buffalo, giraffe, antelopes, water-buck, gazelles, monkeys, zebras, and others. Many large birds are seen, such as the ostrich, heron, marabout, egret, pelican and crane. There are myriads of ducks, geese and guinea-fowl.

Also there are all kinds of snakes, among them the deadly cobra. The rivers are full of fish, crocodiles and hippopotami. Mosquitoes, flies and other insects are continual torments.

The people live in villages, some of which contain many huts, others only a few. These huts are round, about eight or ten feet in diameter, with walls about five feet high and covered with a conical-shaped thatched roof. The kind of wall, whether built of mud or of mud and timber, varies among the different tribes. The only opening is a small door through which one must creep to enter. The floor and walls are made smooth with a mud plaster. In the hut may be found a few cured animal skins which serve as beds, a few earthen cooking utensils, gourd vessels of various sorts, spears and clubs, and a reed basket used for the baby or for carrying grain.

There will be one cattle barn or several, depending on the size of the village. The barn is similar to the house but is much larger and the roof is supported by trunks of trees erected inside the barn. Every family, or at least almost every family, has its herd of cattle. The staple food crop is dura, the name given to various sorghum millets, and this is grown in and around the village during the rainy season. Some corn is raised and a few beans.

The People

The people among whom our Mission works in South Sudan belong to the Nilotic group. They are tall, have long limbs and almost without exception they are thin. Their heads are narrow in shape.

Much of the time they do not have quite enough food to enable them to put on flesh, oftentimes not quite enough food to satisfy their hunger.

Tribal custom requires only the married women to be clothed. But all of the Shulla and many of the members of other tribes, too, now wear a cloth, a piece of unbleached muslin or print, knotted at two corners over the left shoulder and passed underneath the right arm. The customary dress of the woman is made of sheep skin, cured and patterned according to the tribe to which she belongs. But many of the women now wear a loin cloth instead of the skin, and like to have a shoulder cloth for dress-up occasions. If you have access to any pictures of these people you will notice that they are very fond of wearing beads, ivory bracelets, wire bracelets, iron bracelets, giraffe hair necklaces, and various other sorts of decorations.

The Nilotics are a very reserved and conservative people. They do not readily depart from the customs and beliefs of their ancestors. They like to fight and they like to dance and they like to care for their cattle. Though adultery and fornication are both very prevalent, yet the family ties are very strong and there is often real affection between husband and wife. Love of parents for children and of children for parents is very marked and great regard is paid to age. For all that they enjoy a fight, yet they are a gentle, friendly and kindly people. Our United Presbyterian Church is responsible for about 500,000 of these Nilotics--not taking into account the bulk of the Anuak tribe over in Ethiopia.

Marriage

Marriage among most of the Nilotic people is made by the payment of cattle. A cattle herd is the property of the family more than of an individual and so marriage is considered a family matter rather than an individual matter. The family background as well as the number of cattle offered figure in the acceptability of a suitor. That is, it figures in the eyes of the girl's father and brothers and uncles. The would-be bridegroom endeavors to make himself acceptable to the girl whom he wishes to marry, as it is customary to obtain her consent before marriage plans are completed. Oftentimes the suitor is an older man who has acquired cattle by the marriage of a daughter and now desires a young wife.

A man may have as many wives as he can afford. Perhaps the girl is in love with a young man who does not have many cattle or whose family is not so acceptable. But this does not matter too much. There are a number of ways of gaining the girl's consent. If she is really stubborn, a good beating administered by some member of her family will probably bring the desired result. The bride price varies from ten to twenty head of cattle. Among the Anuak, a certain kind of spear and a special sort of antique beads are largely used as bride-price in place of cattle.

Religion and Superstition

These people believe in a supreme god who is the creator and has power over life. At times they address their prayers to him, but he is far away and is not much interested in them as individuals and certainly not in the details of every-day life. Every tribe has its own story concerning its fore-

father, how though he was a human yet he was of divine origin.

There are other lesser gods, and many spirits, good and bad, gods and spirits that must not be offended and that must be appeased with sacrifices and offerings. There is the evil eye which must be guarded against. Many dreams have significance and must be heeded. Perhaps a sacrifice must be made to avert impending trouble revealed in the dream.

There are prophets, some of whom are believed to have great supernatural powers, and there are the witch doctors who are believed to be able to prevent evil, to heal, and also to put a powerful curse on any one whom they may desire to harm.

Then, also, every one has an animal or object totem. This object is sacred to him. He will not harm it, and if it is an animal, he will not kill it or eat it. The sacred object may be a lion, a crocodile, a lizard, a gourd, etc. And a snake is held more or less sacred by almost all the people, particularly the more poisonous varieties.

Government

The Shulla tribe is governed by a king who is assisted by chiefs. The other tribes have chiefs only. These, the king and the chiefs, govern in tribal matters under the authority of District Commissioners (as yet British) who in turn are under the authority of the Governor of the Province, who is also British. Before very many years these British officials will be replaced by Sudanese officials. In one instance this has already happened.

School Boys on Way Home

The Mission at Doleib Hill

III. HOW OUR MISSIONARIES WORK

Medical

Among these primitive people the medical work is a very important part of the Mission service. Without doubt it opens up the heart of the native to the missionary as no other one type of service does. And when he has received the messenger into his heart, he will listen to the message whether he believes or not. Some patients come by foot or by canoe from as far as a hundred miles for treatment. Dysentery, yaws, malaria, tropical ulcers, tuberculosis, trachoma, and venereal diseases are prevalent. Pneumonia and relapsing fever are often fatal unless the sufferer can get medical aid. Meningitis is found there. Smallpox, measles, whooping cough are not uncommon.

They bring in their babies, sometimes almost dead, and see them restored to health. An expectant mother who is having difficulty is rushed in to the Mission dispensary. "Yes, doctor, do just as you want. We have done all that we know how to do. If she dies, then that is God's will." But usually she doesn't die and in a few days she and her family and the new baby go home, all very happy indeed.

Infant mortality is very high among these people. Quite frequently mothers die in childbirth.

Some of the patients from a distance spend days or weeks or even months at the Mission. Along with their treatment they get God's word every day. And they remember well what they are taught, for often they teach the songs and Bible verses and Bible

stories to their fellow villagers when they return home, not necessarily because they have accepted Jesus Christ as their Saviour but because they found these things interesting. But even so, the seed is sown.

There were in 1951 three American physicians and four American nurses working in South Sudan. They have a native staff of ten, some of whom are well trained by years of service, others of whom are rather inexperienced. Most of the work is done at the Mission stations, but if a jeep or station wagon is available, calls to the near-by villages can be, and are, made.

The new "miracle" drugs work wondrous cures on the Nilotic people just as they do on any other people. But they are very, very expensive and the small fee that the patient is able to pay does not begin to provide these much desired medicines.

The Annual Report of the Board of Foreign Missions for 1952 lists one hospital and four dispensaries in the South Sudan. During the year 1952 there were 64,584 patients treated. These who come to the Mission seeking physical help, some of whom are desperately ill, some of whom have chronic ailments, need our prayers that they may find Christ while they are finding health.

Translation

The people of the South Sudan among whom the United Presbyterian Mission works are illiterate—at least ninety-nine per cent so. The missionary must learn the tribal language and must reduce it to writing.

The Bible must be translated and Christian literature and school textbooks must be prepared in the vernacular. There are educated natives now who help the missionary in this task, but it is of primary importance and can use all the time that a missionary can give to it. And the missionary must give time to it, for the church and the school can not carry on without the Bible, Christian literature and textbooks. Progress is being made with the Bible. The complete New Testament in the Dinka language, prepared by Dr. R. Trudinger, has been printed by the British and Foreign Bible Society in London.

Dr. Trudinger (M.D.), an Australian, worked for many years under the Sudan United Mission among the Dinka people. His work with the language was outstanding, so when the United Presbyterian Mission, or as it is known on the field, the American Mission, began work among the Dinka around Abwong, Dr. Trudinger, who had retired from the S.U.M. which was no longer working among the Dinka, was asked to return to Sudan to do this translation work.

The Mission set aside the Reverend Alfred Heasty, D.D., for full-time work in translation of the Bible into Shulla language. This translation, though incomplete at the time of his death in August, 1951, is a valued addition to the portions of Scripture previously available in the Shulla tongue.

The Reverend Harvey Hoekstra of the Reformed Church in America has been assigned to translation work with the Anuak language.

Almost all of the literature in the vernacular has been multigraphed--very little has been printed. For some years the Mission has felt the urgent need of a modern printing press to do this work. Now a building for this printing press and reading room is in progress at Malakal. The Missionary to be in charge of the printing press and his wife are engaged in language study and will begin work in the autumn of 1953.

Agriculture

All of our work in South Sudan with the exception of Malakal is carried on in rural areas. Therefore, every missionary or every group of missionaries must have a garden if he is to have any fresh vegetables and fruits. Even if he has a good native gardener, yet a good deal of time must be spent in supervision. An important part of the school work is the gardening. Sometimes groups of pupils have gardens, sometimes there is a general school garden. The boys and girls grow in these plots vegetables suited to the soil and climate, and which they are encouraged to add to their diet. They are urged to take seeds and small fruit trees home to plant in their village gardens. Along with this, skills are taught as opportunity arises: skills such as making of chairs, weaving of fish nets, and even the spinning of cotton and the weaving of it into cloth. Some of our stations are fortunate enough to have a missionary especially trained to lead in agriculture skills and dairy work.

The School

The opportunity to control the elementary education of the youth of these tribes and thus to give Christian education to the future leaders of these

people is recognized by our Mission as an unusual opportunity, particularly since the Government subsidizes these schools. There are certain requirements in the curriculum that must be met as well as specified standards in the boarding departments. Most of our stations have a well established elementary boarding school, each school with perhaps a hundred or more boarders. The supervision of such a school, together with the Christian leadership and instruction that is so necessary, takes the full time of a missionary. Also he must write or translate his textbooks and see that they are properly multigraphed.

The missionary must also carry the responsibility of the "bush" schools. Sometimes ten or twelve of these schools will be under one worker's supervision and some of them twenty or thirty miles or more from his station.

Until a few years ago each station was responsible for training its own teachers, but now the Protestant Vernacular Teachers' Training Center for the Upper Nile Province, located at Obel, undertakes that task. These government recognized teachers who become village teacher-evangelists are well trained for the work they have to do both as teachers and as evangelists.

During the year of 1952, there was an enrollment of 1093 students in our South Sudan Mission schools and 56 native instructors were employed.

A few years ago the Government opened an Intermediate School for the Upper Nile Province at Atar. The Protestant Christian Council of South Sudan asked the United Presbyterian Mission to supply the

Protestant Chaplain for this school. This missionary has charge of the Religious Instruction for Protestant pupils in the school and of the worship services. His position is one of great opportunity and responsibility as he is working with the educated youth just at the time when they are making life decisions. Results of this work at Atar are very gratifying. Students go out from Atar with a deepened Christian experience and some with the purpose of becoming full-time Christian workers.

Adult Literacy

Work in Adult Literacy has recently been undertaken in some of the stations. The results are encouraging, particularly as a number of those enrolled have joined the classes of those receiving instruction for baptism. Quite a good percentage of those enrolling become literate. This ability of adults to read creates a demand for simple reading matter, and supplying that demand is quite a task in itself. The printing press when it begins operation in Malakal will relieve the station missionary of the tedious task of multigraphing all this literature.

Evangelistic Work

There is no department of the Mission work that is not evangelistic in its purpose and method. The patients, the laborers, the pupils in school, the helpers in every sort of work on the station are instructed daily in God's work and led in praise and prayer to Him. The bringing of these tribal people to Jesus Christ and promoting spiritual growth is the primary object of the work out there.

Direct evangelistic work also is done by the missionary and native helpers. Regular Bible instruction is carried right out into the villages—those villages close enough to the stations to be accessible. There are other natives who are interested in teaching the Gospel Message to their own friends and relatives who live further away. These are not really supervised by the missionary but they do report to him at times, wanting encouragement and spiritual help. There were in 1952, in addition to the three organized congregations in South Sudan, thirteen other groups of believers meeting regularly, some of which would be led by these native evangelists.

The ultimate responsibility for all this evangelistic work, whether carried on through native teachers and evangelists or by the missionary himself, rests on the missionary. Whether the group of believers is an organized congregation or not, the missionary knows that he is there to see that the services are such that they will draw these Christians closer to Christ; to see that they receive adequate Bible instruction; to see that their spiritual life is developed in every way. It is his duty and privilege to direct the instruction of those seeking baptism. It is his great burning desire to present Jesus Christ to those who do not yet know Him.

Presbytery

The work of the organized Church out in Sudan is carried on through Presbytery just as it is here. South Sudan---Upper Nile Presbytery---has one native ordained man and fifteen elders. These, of course, still look to the missionary for advice and guidan in church matters.

Protestant Christian Council

The Protestant Christian Council of South Sudan is made up of delegates from various Protestant Missions working in South Sudan and of delegates from native Christian groups growing out of the work of these various Mission bodies. This Council discusses matters that are of concern to all, carries on some joint projects, presents problems common to all to the Government, and desires to lead all the Protestants of the South to feel that they are really one body.

Transportation

There are a number of ways by which a missionary can get about. He may walk to nearby places or in dry season ride a bicycle. Occasionally in dry season some one will make a walking trip through a section of territory that cannot be reached in any other way.

The native canoe, which is really a "dugout," is slow going, but one eventually arrives at his destination.

The outboard motor travels fast and is used for longer trips as is also the launch. (Only so very often they seem to be in need of repairs when they are wanted for service.) The trucks and station wagons in dry season are the most used form of transportation. Government steamers travel up and down the main rivers at infrequent intervals from May through December, when the river is high, excepting on the White Nile where the service is fortnightly.

And now there is the airplane. The Missionary Aviation Fellowship, which is participated in by the Sudan Interior Mission and our United Presbyterian Mission of South Sudan, has two consecrated Christian young men in this field who pilot the "Sparrow," a plane which comes to a station on call. Most of our stations at present have only dry-weather landing fields, so there are several months when this service is not available. Transportation in the rainy season is still one of the major problems in South Sudan.

IV. WHERE OUR MISSIONARIES WORK--OUR MISSION STATIONS

Doleib Hill

The first Mission Station opened by the United Presbyterian Church in South Sudan was Doleib Hill (in 1902), on the Sobat River, five miles above its junction with the White Nile. The nearest post office is Malakal, twenty-one miles away by river, sixteen miles across country. Work among the Shulla tribe is carried on from here. Many Shulla villages are near-by and most of them are easily reached by river and by land--by land, of course, in the dry season.

Nasir

In 1913 work was begun at Nasir among the Nuer tribe. Nasir is on the Sobat, seventy-five miles up river from Doleib Hill. It is a town boasting a wireless telegraph, a post office and District Commissioner headquarters. It sometimes has as many as fifteen foreign residents (the Missionary families and District Commissioner). Approximately

fifty Arab merchants (from North Sudan) live there. And up stream, down stream and inland, many Nuers live, not in compact villages as the natives often do but in hamlets of a few huts each, separated from each other by grain fields.

Akobo

It was twenty-six years later (1938) that work was begun at Akobo. This station is ninety-two miles south of Nasir and on the Pibor River which empties into the Sobat twenty-six miles above Nasir. The Mission station lies a mile or more down stream from Akobo Post. This town, like Nasir, has wireless telegraph, post office, District Commissioner, and merchants. It lies on the outskirts of the great Anuak tribe. The work among the Anuaks is participated in by the Board of Foreign Missions of the Reformed Church in America.

Abwong

In 1945 work was begun at Abwong on the Sobat River, sixty-six miles up stream from Doleib Hill. Dinka people live in this district. The nearest telegraph station and post office is at Malakal, eighty-seven miles away. The Mission has what is known as "post bag service." Mail for the Mission is put up in bags at Khartoum and at Malakal and these are delivered by steamers which travel up and down the Sobat at irregular intervals. There is a good dry season road in to Malakal, but in the rainy season this station depends entirely on the river for any contact with the outside world.

Wanglel

Two years later (1947) the United Presbyterian Mission took over Wanglel from the Church Missionary Society. This station is on the Zeraf River about twenty miles from its junction with the White Nile. Fangak, about ten miles farther up stream is a District Commissioner headquarters but doesn't have post or telegraph service. There is a good dry weather road to Malakal. Small Province steamers sometimes go up the Zeraf to Fangak, but there is no regular steamer service. The people in this district are Nuers.

Malakal

In 1948 a missionary family was assigned to Malakal and a residence built which at present serves as the home of the missionary and also as a guest house for transient missionaries. This move met a long-felt need. Transportation difficulties often make it necessary for one to wait for days or even weeks in Malakal, and accommodations in the Airways Hotel were becoming more and more unavailable. With the great increase in numbers of missionaries in South Sudan this new step was a necessity.

But there was another reason, too, why a missionary was needed in Malakal. This is headquarters, capital, of the Upper Nile Province. Government Hospital, Government Public Works Department, Egyptian Irrigation Headquarters, etc., are located here. Many natives come in here from out in the Province, for work. Shulla, Dinka, Nuer, Anuak, and many others from tribes living farther south, whose homes lie in the C.M.S. sphere of influence,

seek jobs here. Malakal is described as "a sink hole of iniquity and Satanic power." Many of these men coming into Malakal with their families are Christians, many of them educated Christians, with good government jobs. The Protestant Christian Council of South Sudan for some years had been stressing the necessity of locating a missionary in this important center. So it was a day of great rejoicing when this dream became a reality.

The Mission property adjoins the plot where the United Church was built some ten years before, a Church that may be used by Christians of any sect. Here on a Sabbath day worship services for half a dozen or more language groups are held. The services start early in the morning, one following the other closely and all under the direction of the missionary. The following figures give a little idea of the extent of these responsibilities. On Christmas day in 1949, five services were held in the little United Church with a total attendance of 566. Ten different tribes were represented in this group, besides six non-Sudanese nationalities.

A reading room provides a place for natives to spend some of their leisure, and a book shop makes suitable literature available to them.

Much of the time of the Malakal missionary is taken up in receiving freight from down river for the missionaries out in the province and in getting this material out to the various stations. This includes building material, school supplies, household supplies, particularly food. This job requires patience, alertness and tact, for transportation of personnel or equipment is a major problem.

Atar

Atar is a Government School, the only Intermediate School in the Upper Nile Province, with almost two hundred boys in attendance. It is on the White Nile, twenty-five miles above Malakal, nine miles above the junction of the Sobat and the White Nile. While it is not, of course, a Mission Station, yet a Missionary Chaplain is working here, who teaches Bible and directs religious activities. He is the spiritual counsellor to those seeking help.

Obel

Our Training Center for Protestant Vernacular teachers for the Upper Nile Province is located at Obel, on the Sobat River about three miles above its junction with the White Nile. In addition to the teachers who are being trained, this school also carries on a vernacular school where the prospective teachers do practice teaching. This school has from one hundred to one hundred fifty pupils in attendance, some from villages two hundred miles distant.

Pokwo

In February, 1949, permission was secured from His Imperial Majesty, Haile Selassie, to open mission stations among the Anuak on the Ethiopian side of the border. Four-fifths of the Anuak people are Ethiopian subjects. This was an answer to the prayers of many, over a period of years, that the door might be opened for work among these people. Pokwo, twenty-five miles below Gambeila on the Baro River, was chosen as the first of these stations. In 1951 a missionary family and a Women's Board missionary were appointed to this work.

Pibor

Permission from the Government has been requested to open a new station at Pibor among the Murle people. This is a tribe living in territory that is the sole responsibility of the United Presbyterian Church for evangelization. A few boys have come from that tribe to be trained in Akobo or Nasir Schools, but no work has as yet been done among that needy people. A doctor and an evangelist have been appointed to go there. Pibor is on the Pibor River, one hundred and six miles above Akobo.

Ler

Work at Ler, the third station among the Nuers, was taken over by our mission from the Church Missionary Society in the spring of 1953. The C.M.S. doctor will remain for a time until others may be sent there.

Our work is all in rural areas. Some of the stations are located in villages, such as Nasir, others are little entities of themselves, with the villages near by, such as Doleib Hill. Malakal Station only might be regarded as non-rural since the work there is among those natives who have flocked into Malakal for work.

Conclusion

The United Presbyterian Church has tremendous responsibilities and wide opportunity for missionary work in this South Sudan field. It is a matter of great rejoicing that we have been able in the past few years to more adequately grasp these op-

portunities. But changes are taking place very rapidly in South Sudan, and these opportunities may soon be gone. It is, therefore, urgent that the Church continues to hasten and enlarge her missionary efforts in this area.

A Christian Family

UNITED PRESBYTERIAN MISSIONARIES IN SOUTH SUDAN (May 1954)

Rev. and Mrs. William B. Adair are both graduates of Sterling College. He was born in Khartoum, North Sudan, the son of Rev. and Mrs. W. J. Adair. Mrs. Adair was born in Minden, Neb. In addition to her college work she had some months training at Columbia Hospital. The Adairs arrived at Doleib Hill in 1946 where they worked among the Shulla tribe until 1952. During 1948-49 they went to London and took the Government course for educationists. They are now stationed at Obel, in charge of the Elementary School of the Teacher Training Center. They have five children.

Rev. (D.D.) and Mrs. J. Lowrie Anderson. Dr. Anderson was born in Dharmsala, India, the son of Dr. and Mrs. W. T. Anderson of our Mission. He graduated from Westminster College and Pittsburgh-Xenia Seminary. Mrs. Anderson attended Marion College, Wittenburg College and Biblical Seminary. They went to the Sudan in 1925, stopping in London for a special nine-months' course in medicine for non-medical missionaries. They spent three terms in educational and evangelistic work in the North Sudan. In 1945 they were transferred to the South Sudan, spent a year in Abwong, then went to Atar where Dr. Anderson served as chaplain in the Government School which enrolls boys of many tribes. During furlough in 1950 Dr. Anderson served as Moderator of the General Assembly. For the last several years he has been General Secretary of the South Sudan Mission. They have five children, of whom William is a missionary in the South Sudan, and Margaret is a short-term teacher in the American College for Girls in Cairo.

Rev. and Mrs. William B. Anderson. Rev. Anderson was born in Assiut, Egypt, the son of Dr. and Mrs. J. L. Anderson and is a graduate of Muskingum College and Pittsburgh-Xenia Seminary. Mrs. Anderson

was born in Clinton, Pa. and graduated from Geneva College. They went to the field in 1951, after a course in the Summer Institute of Linguistics in Oklahoma. They went to Atar where Mr. Anderson was chaplain of the Government Boys' School. They are now on furlough, preparing for location in the Bishop Gwynne Divinity School (cooperative) at Mundri. They have one child.

Dr. (M.D.) and Mrs. Robert G. Gordon. Dr. Gordon was born in West Charlton, N.Y., the son of Rev. and Mrs. J. A. Gordon (United Presbyterian minister), graduated from Monmouth College and the University of Illinois (M.D.), took a civil service interneship in Canal Zone and was a Medical Officer in USNR for three years. Mrs. Gordon was born in Chicago, Ill., took a pre-medical course at Wright Junior College and received the R.N. degree from Swedish Covenant Hospital. She also took a correspondence course at Moody Bible Institute. Going to the field in 1946, they spent the first year in Tanta Hospital in Egypt, then went to Wanglel, South Sudan to work among the Nuers. They are now stationed at Nasir. They have five children.

Mr. and Mrs. Charles E. Jordan. He was born in Indianola, Ill. and received a B.S. in General Agriculture degree from the University of Illinois. He spent one year taking work in the University of Pittsburgh and in Pittsburgh-Xenia Seminary. Mrs. Jordan was born in Pittsburgh and graduated from Muskingum College. In 1947 they went to the South Sudan where they worked among the Nuers. During furlough Mr. Jordan took further courses in agriculture at Texas A&M University. They are stationed at Akobo. The Jordans have three children.

Rev. (D.D.) and Mrs. W. Donald McClure. He was born in Blairsville, Pa., the son of Dr. and Mrs. R. E. McClure (United Presbyterian minister), and was educated in Westminster College and Pittsburgh-Xenia

Seminary. Mrs. McClure was born in Pittsburgh and educated at West Liberty State Teachers' College (W.Va.) and at Muskingum College. Both the McClures were short-term teachers in the North Sudan before their marriage. In 1934 they went to the field under career appointment and were stationed at Doleib Hill until 1943 when they opened the work among the Anuaks at Akobo. Later they opened a new station at Pokwo, located in Ethiopia among the Anuak people. On return from furlough they will be members of the Ethiopia Mission. The McClures have three children.

Rev. and Mrs. S. Robb McLaughlin. He was born in Tanta, Egypt, the son of Dr. and Mrs. Ralph McLaughlin of our Egypt Mission, and was educated in Monmouth College and Pittsburgh-Xenia Seminary. Mrs. McLaughlin was born in Grove City, Pa., and educated in Grove City College and the Columbia Hospital School of Nursing. Mr. McLaughlin interrupted his theological course to go to the South Sudan as a special builder. He stayed two and a half years, returned home, was married, finished his Seminary course and returned to the field in 1951. They did evangelistic work in Wanglel and are now located in Atar, where Mr. McLaughlin is chaplain in the Government School. They have two sons.

Mr. and Mrs. E. O. Pollock. He was born in Canonsburg, Pa., and Mrs. Pollock in Sturgeon, Pa. They went to the South Sudan under short-term appointment in 1947 to help with the building program. In 1953 they returned to the field under career appointment and are in charge of building throughout the mission, with headquarters in Malakal. They have two sons and two daughters.

Rev. and Mrs. Kenneth Rasmussen. He was born in Jetmore, Kan., and graduated from Sterling College and Pittsburgh-Xenia Seminary. She was born in Pittsburgh and educated at the University of Pitts-

burgh and Presbyterian Hospital (Phila.)(R.N.). Mr. Rasmussen interrupted his theological course to go to the South Sudan as a short-term builder for the Mission, staying two and a half years. The Rasmussens went to the South Sudan under career appointment in 1951 and worked in Abwong. He has been General Treasurer of the Mission. They are on furlough beginning in summer of 1954. They have three sons.

Dr. (M.D.) and Mrs. Albert G. Roode. He was born in Donora, Pa., and is a graduate of Muskingum College and Western Reserve University School of Medicine. During World War II he was a Naval Doctor and saw active service. Mrs. Roode was born near New Brighton, Pa., and graduated from Muskingum College and Western Reserve University School of Medical Technology (Technician). They spent their first term in the South Sudan at Doleib Hill among the Shulla tribe and at Akobo among the Anuaks. They are now at Pibor Post, a new mission station. They have four children, three boys and a girl.

Rev. and Mrs. A. McElroy (Mac) Roy. He was born in Alexandria, Egypt, the son of Dr. and Mrs. Mark S. Roy, then missionaries of our Church in Egypt. He is a graduate of Muskingum College and Pittsburgh-Xenia Seminary. He took the Missionary Course in Cornell University and a year's training in Kennedy School of Missions. Mrs. Roy was born near Fairhaven, O., and graduated from Miami (O.) University. The Roys went to the South Sudan in 1944 and have served at Nasir in educational and evangelistic work. Mr. Roy took the British Government's course for educationists during his first term. The Roys have three children.

Mr. and Mrs. Milton H. Thompson. He was born in Wibaux, Montana, and was educated in Bakersfield Junior College (aviation technology), Westmont College and University of California (M.S. in Ed.).

Mrs. Thompson is a daughter of Dr. and Mrs. Elbert McCreery, one of our early missionaries in the South Sudan, and was born in Liberty, Neb. The Thompsons went to the Sudan in 1950, helped in the Vernacular Teachers' Training School at Obel and were in charge of the school from Feb. 1951 till July 1952 when they went to Omdurman for Arabic study. While on furlough they have studied in Kennedy School of Missions. On their return they will be located in Obel.

Mr. and Mrs. E. Alan Webb. Mr. Webb was born in Surrey, England, educated in Faling College for Boys, Pitmania Commercial College, Missionary Training Colony in London and took the Government Educational Course. Mrs. Webb took nurses' training in King Edward Memorial Hospital (R.N.), Sussex Maternity Hospital (Midwife), and studied at Mt. Herman Bible College. The Webbs were missionaries of the Sudan Interior Mission for seven years and he was a teacher in our Assiut College for three years before they went to the South Sudan under career appointment in 1946. Mr. Webb opened the Vernacular Teachers' Training School at Atar in 1946 and went with the school when it was moved to Obel in 1948. They have five children.

Rev. and Mrs. Alexander C. Wilson were both born in Philadelphia, Pa. He studied in Merrill Dobbins Vocational School in Philadelphia and at Haverford College and graduated from Geneva College (Pa.) and the Reformed Episcopal Theological Seminary. He spent three years in the U.S.Army and was pastor of the Chester, W. Va. Church for two years. Mrs. Wilson studied at Gregg Business College and Banks Business College in Philadelphia. They went to the Sudan in 1952, studied language at Omdurman, and are stationed at Malakal where Mr. Wilson is mission printer and is in charge at the bookstore. They have three sons.

Rev. and Mrs. W. Sherman Wilson are both graduates

of Sterling College. He was born in Topeka, Kan. and Mrs. Wilson in Richmond, Ohio. Following Mr. Wilson's graduation from Pittsburgh-Xenia Seminary they went to the South Sudan (1952) and are stationed at Doleib Hill for evangelistic work. They have one son.

Dr. (M.D.) and Mrs. James West. He was born in Cairo, Egypt and educated in England, in the Monkton Combe School and St. Bartholomews Hospital, London. She is a nurse and midwife, having taken her training in Middlesex Hospital, England. They were missionaries of the Church Missionary Society to the Nuer tribe and since September, 1953, have been under appointment of our Board of Foreign Missions for short-term medical service in the South Sudan, at Ler. They have two children.

Miss Mary V. Ewing, R.N. was born in Beaver, Pa., and graduated from Geneva College, Suburban General Hospital, Bellevue, Pa., and took some work in Religious Education at the University of Pittsburgh. She went to the South Sudan in 1940 and has been stationed at Doleib Hill in the Shulla tribe. She spent one furlough in study at the "Frontier Nursing Service," Wendover, Ky., where she became a certified midwife.

Miss Marian Farquhar was born in Coin, Ia., is a graduate of Tarkio College and took special work in the University of Iowa and Biblical Seminary. She went to the field in 1945 and has been stationed at Nasir. She is now in charge of the Girls' School and village kindergarten work at Nasir.

Miss Ray H. Huffman, R.N. was born in Sterling, Kan. She received her nurse's training at Sterling Hospital, took summer courses in Western Reserve University and studied under Diedrich Westermann, noted anthropologist. She went to the field in 1924 and has been stationed at Nasir in the Nuer tribe. She

has worked as a nurse, done evangelistic work among women and special work in adult literacy. On furlough 1954.

Miss Dorothy L. Rankin was born in Egypt, the daughter of Rev. and Mrs. Henry Rankin, former Egypt missionaries. She was educated at Wheaton College, Missionary Training Institute and Biblical Seminary. She went to the Sudan in 1947 and was located in Doleib Hill, helping in the schools and in women's work. Since her furlough she has been in charge of Girls' School and Shilluk translation at Doleib Hill.

Dr. Mary K. Smith (M.D.) was born in Tanta, Egypt, the daughter of Dr. and Mrs. Paul Smith of the Sudan Mission. She received her training at Tarkio College and Nebraska University Medical College (M.D.) and took a course in tropical medicine at Tulane University in Louisiana. She went to the Sudan in 1944 and has served at Nasir.

Miss Eleanore C. Vandevort was born in Bellevue, Pa., and graduated from Wheaton College. In 1949 she went to the field and has been stationed at Nasir, helping Miss Huffman in village and adult literacy work and in Nuer translations. She is now on furlough.

Miss Helena G. Tetley was born in Montreal, Canada, and was educated at Sir George Williams College in Montreal and at Biblical Seminary in New York. She went to the North Sudan in 1951 and after Arab study transferred in 1952 to the South Sudan. She is stationed at Doleib Hill.

MISSIONARIES OF THE REFORMED CHURCH IN AMERICA IN THE SOUTH SUDAN

Mr. and Mrs. Paul E. Arnold. He was born in Wilmington, Del. and graduated from Oswego State Teachers' College after a short course in engineering at Antioch College. Mrs. Arnold was born in Kingstone, N.Y. and educated at College of Home Economics at Cornell University. They went to the field in 1951 and are stationed at Akobo. They have three children.

Rev. and Mrs. C. Lee Crandall. He was born in New York City and was educated at Rutgers University and Biblical Seminary, and R.C.A. Seminary at New Brunswick. Mrs. Crandall was born in Amoy, China, the daughter of missionaries, and received her training at Russell Sage College, New York University and Bellevue School of Nursing (R.N.). They arrived on the field in 1949 and are located in Akobo. They have two children.

Mr. and Mrs. Lambert B. Ekster are new missionaries assigned to Akobo where he is serving as a mission builder. They have two daughters and one son.

Rev. and Mrs. Harvey Hoekstra. He was born in Maple Lake, Minn., graduated from Hope College and Western Seminary and took a special course at Scarritt College. Mrs. Hoekstra was born in Holland, Mich. and took special work in Hope College. They have served in Akobo since 1948 but are now at Pokwo. They have four children.

Rev. and Mrs. J. Robert Swart. Mr. Swart was born in Rockford, Ill. and received his education at Wheaton College, Hope College and Western Seminary. Mrs. Swart was born in Flushing, N.Y., and attended Hope College and Biblical Seminary. They went to the South Sudan in 1948 and since their furlough have been stationed at Pibor Post. They have five children.

Miss Lillian Huisken, R.N., was born in Edgerton, Minn. She was trained in Blodgett Memorial Hospital (R.N.) and took courses in Calvin College, Wheaton College and the University of Michigan. She went to the Sudan in 1949 and is located at Akobo in charge of the clinic.

Miss Wilma Kats was born in South Holland, Neb. and educated at Central College, Pella, Iowa. She is stationed at Akobo in educational work for women and girls.

Mr. and Mrs. LaVerne Sikkema. He was born in Morrison, Ill. and educated at Hope College and Cornell University (B.S. in Agriculture). Mrs. Sikkema was born in Zeeland, Mich. and educated at Hope College. They went to the field in 1952 and are located at Akobo.

Miss Amy I. TeSelle, R.N. She was born in Matlock, Iowa, and is a graduate of Lincoln General Hospital, Lincoln, Neb. She went to the South Sudan in 1953 and is stationed in Nasir.

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Prayer Letters of United Presbyterian Board of Foreign Missions

Sudan Almanac, 1950

OTHER SOURCE MATERIAL

1. Pioneering in the South Sudan .35
   (Women's Board, 209 Ninth St., Pittsburgh 22, Pa.)

2. The Sudan - Its Land and People .60
   (U.P. Bookstore, same address as above)

3. We Nilotics .15
   Reproduction of material produced by Sudanese students in Obel Training School.

4. South Sudan Exhibition .10
   Plans for a South Sudan party for local or presbyterial group.
   (3 and 4 available at National Youth Office, 209 Ninth St., Pittsburgh 22, Pa.)

5. I Got a Robe .10
   A play written by a South Sudan missionary

6. Map showing United Presbyterian Missions in Africa. 1.25

7. Prayer Cycle

8. Women's Missionary Magazine
   (7 and 8 available from Women's Board. Address given above.)

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